

A 17
SERMON
OF
REPENTANCE.

A very godly and profitable Sermon,
preached at *Lee in Essex*,
By *Arthur Dent* Minister of Gods Word.
Published at the request of sundry godly,
and well disposed Persons.

Ionah. 2. 8.

They that wait upon lying vanities, forsake their own mercie



LONDON.

Printed by *Tho: Purfoot* for *Iohn Harison*
dwelling at the signe of the golden Unicorn
in *Pater-noster Row*. 1638.

In Concionem *Arthuri Dent,*
G. Pudei Carmen.

MAttire resipisce precor, peccataq; lingue
Qui legis, aut andis, quisquis es, istud
Si nova peccatis peccata prioribus addes, (opus
Olim hac te contra Concio testis erit.
Hac aliqui lecta flentes sua crimina multum,
Mutarunt moribus, ut a places.

The same in English.

THou that dost read or heare this worke
I with thee to doe this:
Repent in time, and sinne forlake,
Amend what is amisse.
But if thou wilt adde sinne to sinne,
Not minding to amend,
This Sermon shall a witnesse be,
Against thee in the end.
Some that have heard this read of late,
Lamenting much their sinne,
Haue chang'd their former manners, and
A new life now begin.

Fiat ultra impressio,
Novemb. 28. 1638.

Samuell Baker.

To the Reader.

Although I was most unwilling that this poore talent and travell of mine should ever have been broached abroad, and come to light, both because it may seeme as a candle lighted at noone-day, as also, because many other mens doing might more worthily a great deal have been published and committed unto letters; yet because divers which heard it preached with a lively voice, were very instant, yea, and more than importunate with me to have it published, using such reasons as I could not greatly gaine-say, I did at last yeeld to their requests: and so

To the Reader.

this vntimely fruit is come abroad to be sold in open markets. Let no man therefore bee offended, that I have not strained my selfe to flie an high pitch, to some out the froth of mans wisdom, and to make a great shew of learning by blowing the bladder of vanity, till it burst with swelling; but it is not my vse; I seeke especially the salvation of the simple and ignorant: and therefore stoope downe to their reach and capacity. Therefore I beseech thee, gentle Reader, accept my good meaning, read this without prejudice; like it as thou profitest, so shalt thou have praise of god, & comfort in thy Conscience.

A

A SERMON
of Repentance.

LUKE. 13. 5.

I tell you nay, but except you repent, you shall all likewise perish.

The occasion of these words of our Lord and Saviour Jesus Christ, was because there were certaine that shewed him the Galileans, whose blood Pilate had mingled with their owne sacrifices, that is, murdered them as they were sacrificing, and so their blood was mingled with the blood of the beasts which were sacrificed. These men therefore thought that those Galileans were greater sinners than all other Galileans, because they had suffered such things: and those Eighteen also, upon whom the Tower of Siloam fell, and slew them, were sinners above all the men that dwelt in Ierusalem. ~~wherein~~ therein they did utter

a secret corruption naturally ingendred in all men: that is very sharpe to see into the sins of others, severely to censure of them, but in the mean while to flatter themselves, and to be blindfold in seeing their own sins. For these men thought, because the like judgements did not fall upon them, therefore they were well enough, they were not so great sinners, but rather highly in the favour of God, according as many do falsely suppose, that they are alwaies the worst sort of people whom God doth most strike and presse with his punishing hand: having forgotten that God doth not keepe an ordinary rate here below, to punish every man as hee is worst, or to favour or cocker him as hee is best: but onely taketh some examples, as he thinketh good, for the instruction and aduertisement of all others, and to be, as it were, looking-glasses wherein every man may see his own face: yea, and his owne cause handled; and that God is a severe reuenger of sinne: that all men may learne by the example of some, to tremble, and beware, lest peradventure, they be worstly constrained to keep their own turnes, and to know what they haue deserved.

These

These men which brought these newes to our Saviour Christ, had taken forth this lesson: whereupon our Saviour is justly occasioned to correct their erroneous and sinister judgement, and to teach them that they must not rejoyce at the just punishment of others, but rather be instructed thereby to repent.

And further, to signifie that God doth not alwaies most punish the most notorious offenders, as murtherers, theeves, robbers, whozemongers, blasphemers, quarrellers, scoffers, and such like: But reserveth them vnto the judgement of the great day, and, as it were satteth them against the day of slaughter, and therfore he answereth them negatiuely, and saith, No, or not so, but except ye repent, ye shall all likewise perish. As if he should say, Are ye all of this opinion indeed, that onely monstrous sinners are punished in this world, and others let alone: or that the Galileans, and those eigh- teene vpon whom the tower of Siloam fell, were greater sinners than all others: Or doe you think, because the same judgements haue not light vpon you, therfore you shall scape away in the darke, and escape the
A 4 judge.

A Sermon

judgements of God: No, no, you are deceived: For I say unto you, that except you mourne and lament for your sins, and fall to some agreement with God in time, you (I say, even you, which are so ready to condemn others, and justifie your selves) shall not onely perish with the like judgements in this present world, but be everlastingly condemned in the world to come. So that our Saviour in so saying, doth thunder down a most dreadfull sentence vpon all our heads: For hee concludeth and setteth downe that all men liuing vpon the face of the earth, whether they be high or low, rich or poore, young or old, noble, or vnnoble, learned or vnllearned, simple or politick, of what state, degree, and condition soeuer they be; liuing and dying without repentance, shall perish and be damned in hell fire for ever. The Scriptures are full of such thunderbolts, Ion. 3. 18. He that beleeches not is damned already. And 2 Cor. 13. 5. Prove your selves whether you are in the Faith: Examine your selves: Know you not your selves, that Iesus Christ is in you, except yee be reprobates? Where the Apostle flatly setteth downe, that all those
which

which haue not Christ dwelling in their heart by faith, which is the household sister of repentance, are no better than reprobates, cast awaies, and condemned persons. But because the most people in these daies are grossely deceived in REPENTANCE both concerning what it is, what it meaneth, what it worketh, what be the qualities and conditions of it, which be the causes, & which be the lets and hindrances: and also why, when, and wherefoze we should repent: therefore I haue a present intent to teach, first, what is Repentance secondly, which be her qualities and effects thirdly, when we should repent: fourthly, wherefoze we should repent: and last of all, what letteth vs from Repentance. Which order & method of teaching, although some may mislike (as indeed with me it is not ordinary) yet considering the matter I haue in hand, I thinke it not inconuenient. But to the matter.

Repentance is an inward sorrowing and continuall mourning of the heart and conscience for sinne, joynd with faith, and both inward and outward amendment. Inward (I say) in changing the thoughts and affecti-
ons,

ons of the heart and outward in changing the words and woꝝkes from euill to good. This Repentance no doubt was in David, who when he was couertly reproued by the Prophet Nathan. and his sinnes laid before his eyes, did not stubboꝝnely defend them, and so iustle against God: noꝝ yet secretly excuse them, and daube them ouer, but cryeth out in the bitterneſſe of heart, I haue sinned, and therupon made the 51 Psalm:; a Psalm indeed full of dolour and heauineſſe: wherein the Prophet bewayleth his faulte, lamenteth his sins, and prayeth euen for a new heart and a new spirit, new thoughts, new affections, new promises of amendment of life.: so that in David we may see an inward ſozrowing, a laſting grieſe (as the Booke of Psalmes doth euery where declare, which layeth him out, as it were in an Anatomy) pea, & great refoꝝmation, both in inward & outward ſins. Here therfoꝝe behold what is Repentance.

Likewiſe Saint Peter thꝛough infirmity hauing denied his Lord and Maſter Chꝛiſt, and being pinched of his owne conſcience, and wakened with the alarms of a pooꝝe Cockes crowing, went out of the Court
of

of Pilate, with a heauy heart weeping bitterly, and euer after stoutly professing Christ euen vnto the death. See then what is Repentance. The Prophets in the Old Testament, exhorting the rebellious Jews vnto Repentance, vse commonly an Hebrew Verbe, which signifies, Turne yee, or Repent yee, and come backe againe: by the which Metaphor is meant, that like as a man that is strayed farre out of his way, must returne quite backe againe the contrary way: So those that haue strayed from the way of godlinesse to the way of sinne, must come backe againe as fast as euer they went forward, and altogether change the course of their life: So that Repentance is an earnest turning vnto God, with all your heart, soule, and minde. Saint Iohn Baptist, and the Apostles in the New Testament, exhorting vnto Repentance vse the Greeke word, which signifieth a changing of the mind afterward, or after wit: So that those which through their folly, and want of former wit, haue slipped into the deepe pit and dangerous gulfe of sinne, when they come vnto themselves, and haue recovered their wits

will

will be wise afterward, and take heed they
neuer come there againe, according to the
Proverbe: The burnt childe will take heed
of the fire. By this time I hope you see
what is Repentance: It is not every sor-
row, but sorrow for sinne, not for some
sinne, but for all sinne: not for an houre;
but for ever: Not for a day; but continu-
ally; Not for a weeke; but as long as we
live. Some thinke every sorrow is Repen-
tance, but so should worldelings repent.
Some thinke every little pang for sinne is
Repentance, so should Pharaoh repent.
Some thinke all weeping and lamenting
for sinne is Repentance, so should Esau,
Judas, and Cain repent. Some thinke eve-
ry little humbling of our selues is Repen-
tance, but so should Ahab repent. Some
thinke that good works, and good purposes
are Repentance, but so should every sick
man repent. Some thinke that a reforma-
tion of words and deeds are Repentance,
but so should civill men repent. Some think
that to cry God mercy is Repentance, and
so should every foole repent. You see there-
fore how many are deceived in repentance.
But if you will see what it is indeed, looke
backe

backe to that which hath been said before :
for hee that will repent in good earnest,
must not hang downe his head like a Bul-
rush for a day onely, and so haue done: For
cry from the teeth outward, Lord haue
mercy upon me, and so alway; but he must
make a back reckoning, with diligent con-
sideration of his former life, as did the Pro-
phet David, Psalm 119. 50. I haue conside-
red my waies and turned my feet unto thy
Testimonies. So must every one that mea-
neth to repent, sinke aside into some cor-
ner or out place, that there he may haue
roome enough to beate his own conscience,
and to make his heart smart for his sinnes,
by aggravation thereof, and weighing all
the circumstances as in the ninth of Daniel:
The Church of God confesseth her sinnes,
not lightly but with wonderfull great ex-
aggeration, and heaping up one thing to
another. So that it is not enough to say, I
have sinned: but to say, I haue most trait-
tously sinned, I haue most obstinately
carelessly, and rebelliously sinned: I haue
monstrously offended in such a place, in such
a house, in such a company, on such a day
in such a corner, in the darke I committed
Adultery.

Adultery closely when I thought none had
 seene me, in such a Chamber I defiled my
 neighbours wife, mine owne conscience
 doth accuse me of it: in such and such a com-
 pany I haue beene drunke, I haue spoken
 and railed against Gods Word. I haue
 mocked the Preachers, I haue spared no
 oathes nor filthy speech: and now (O Lord)
 Lord, what an vgly monster and wretched
 villaine am I? Here I stand before thy
 presence all naked, blind, wounded, poore,
 wretched and miserable, having deserued a
 thousand damnations, if thou wouldest en-
 ter into Iudgement and try the law with
 mee. Therefore I beseech thee to shew pit-
 ty and compassion vpon mee. Anoint my
 wounds with the oyle of mercy, restore
 mee my sight, cloath my nakednesse, enrich
 mee that am poore, strengthen me that am
 weake, helpe me that am fallen: O bid me
 not farewell The infant over-commeth
 his mother with crying, the childe his fa-
 ther with weeping, and the seruant his
 Master by intreaty, and wilt not thou be in-
 treated, O Lord? Thus, I say, if every
 man would speak in his conscience to God,
 and thus narrowly, or moze narrowly cra-
 mine

mine himselſe, vndoubtedly hee were in the way to Repentance.

But alas, it is a world to ſee how the blind Buzzards, and crooked Canker-wozmes of this world, goe awry from this rule, deceiuing themſelues with the bare title and naked name of Repentance. Many (indeed) can talke of it, but ſew walke in it : many ſpeake of it, but ſew feele it : many deſcribe it, but ſew know it. It is hid and locked vp from the world, and reuealed onely vnto Gods Childzen : many think they haue caught it, when they haue but the ſhadow of it. It is ſo high that ſew can reach it : It is ſo deepe that ſew can come to the bottome of it : It is ſo narrow that ſew can enter into it : So wide that ſew can comprehend it : So ſlippery that ſew can hold it : So ſecret, that ſew can finde it : therefore my deare brethren, I beſeech you let vs pray vnto our God, that he would reueale vnto vs this Miſtery which is hid from the world, that we may ſee it, and know it, finde it, and feele it to our endleſſe comfort, through Chriſt Ieſus, which grace he grant vs.

But now, to the ſecond point, concerning
the

the qualities and fruits of Repentance: one especiall quality of Repentance is altitudes to bring with it Remission of sinnes: For where true Repentance goeth before, there Remission of sinnes must necessarily follow after: Not that Repentance deserueth Remission of sinnes, but because where God worketh Repentance, there hee pardoneth sinnes, because of his promise, as in Ezech. 18. 17. When the wicked turneth away from his wickednesse that hee hath committed, and doth that which is lawfull and right, he shall save his soule alive. And againe Isaiah 55. 7. Let the wicked forsake his waies, and the unrighteous his owne imaginations, and turne unto the Lord, and he will have mercy upon him. So here wee see to whom forgiveness of sinnes, and the mercie of God belongeth: namely, to the penitent sinners, to those that leave sinne, and embrace godlinesse, to those that forsake their owne waies and imaginations, and turne unto the Lord. And as for such as walke in their owne waies and imaginations, and turne unto the Lord. And as for such as walke in their owne waies, and follow the delights of sin, with.

without any sorrow or purpose to leave them, they have nothing to doe with the mercy of God : and though Jesus Christ had suffered a thousand deaths (which could not be) yet shall no impenitent sinner have remission of his sins by his death, nor any other benefit of his passion : for they belong onely to his Church and chosen people here upon earth. He therefore that is not of the Church, he that is not grafted into Christ by faith, hee that is not a member of his mysticall body, can enjoy nothing by Christs death : If any man abide not in me, he is cast forth as a branch, and withereth, and men gather them, and cast them into the fire, and they burne, Ioh. 15. 16. We read in the 29. of Deut. how God barreth all stubborne sinners from his mercy, and doth most terribly shoot out against them. Hee that heareth the words of this curse, and blesteth himselfe in his heart, saying ; I shall have peace although I walk according to the stubbornesse of mine owne heart, thus adding drunkennesse to thirst : the

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Lord

Lord will not be mercifull unto him, but then the wrath of the Lord, and his Iealouſie ſhall ſmoake againſt that man, and every curſe that is written in this booke, ſhall light upon him. So that God ſaith plainly, he hath no mercy for ſuch as walk in vaine delights of ſin, and in the ſtubboꝝnneſſe of their owne hearts, adding drunkenneſſe to thirſt: that is, ioyning one horrible ſinne to another: yet for all that yet is a wonder to ſee how the blind woꝝms of the world deceiue themſelues. For they thinke whatſoever they ſay, whatſoever they doe, be it good, be it euill, whether they repent or not repent, yet they ſhall be ſaued by Chriſts death: as though they would make it a bawd to their ſins, and ſo woꝝke that villany againſt Chriſt; I hope to be ſaued by Chriſts death as well as the beſt of them all, ſay ſome. But where is thy Repentance, thou miſerable wretch? Doſt thou thinke that Gods mercy is common to all? and Chriſts death a bawd for thy ſins? No, no, when it cometh to the vꝑſhot, thou ſhalt heꝝ ſhoꝝt. For it will proue farre

farre otherwise. For thou shalt finde Gods mercy turned into justice, and Christs death into Tallowwood, because thou hatedst knowledge, and chusedst not the feare of the Lord. Thus you see my deare bretheren, that Repentance must needs go before forgiveness of sin, & where it leadeth not the way, there the gates of Gods mercy are shut vp: and this is the first quality of repentance. It hath also another condition, and that is, to alter and change men from that they were before, not in substance and proportion of the body, but in the qualities and conditions of the minde. For whosoever hath truly repented, you shall by and by see a most marvellous and wonderfull change in him, so that he will not doe as he hath done, nor speake as he hath spoken, nor company as he hath companied, nor play the good fellow (as they terme it) as he was wont to doe, nor run the same excesse of riot as he was wont. And this is that amazeth the world, and causeth them to bristle and foam at the mouth like wild Horses, and to

Speak euill of them that turne into god.
For the world loueth his own, and cannot abide that God should plucke one feather from his wings; but Repentance doth violently pull men out of the claws of Satan, and change them from the condition of the world: for it maketh of proud, humble; of hurtfull, harmlesse; of cruell, meeke; of wolues, lambs; of lyons, Sheep; of Adulterers, chaste liuers; of drunkards, sober men; of swearers, reuerent speakers: of haters, friends; of despisers, embracers: of scoffers, louers: of earthly, heavenly: of Diuels, Saints: all these worketh repentance. Paul travelled towards Damascus a Wolfe, a Persecutor, a Blood-sucker, a Hater, a Despiser, but ere he came there, he was quite changed, and cleane of another minde: so mighty was hee that met him in the way. When Iesus Christ sent downe the holy Ghost vpon his Disciples, according to his promise, there were some scoffers at Ierusalem, which mocked, and sayd, They are full of new wine: But the same men cryed out by and by after; Men and brethe-

bretheren, what shall wee do to bee saved?

Here was a most wonderfull and sudden change: See then the force of Repentance when God striketh it into the heart of a man, and diueth the nagle to the head (as they say) it effecteth that which all the wisdom and policy of man is not able to bring to passe: and when they haue prouled hither and thither, and layd all their heads together, and sought all the corners of their wits, yet cannot they tell which way to turne their hand, or where to begin to change the heart of a man, and to conuert him to God. Therefore Repentance is stronger than all the whole world, and worketh that which all men with their naturall wits, fine heads, and deepe devices, cannot compasse: for the conuersion of a sinner is a worke supernaturall. Here then we haue a glasse to behold our selues in, whether euer we haue repented, or no: for if we find not this change and alteration in vs, we haue not repented, and so consequently remaine vnder damnation. Therefore

let every man looke vnto himselfe, for
marke how he is changed and altered
from his former wicked waies, so much
hath he repented. And he that is the
same man he was thre, foure, eight,
nay thirty yeares agoe, surely, surely,
he hath not repented: and therefore abi-
deth in damnation. I maruell then how
these men, which neuer felt any change
or alteration wrought in them, nay,
whose conscience telleth them that they
are not changed, nor know what it mea-
neth, can haue hope of saluation: vnlesse
peraduenture they beleue not this doc-
trine, or thinke it to be false. I will send
ouer these men to such as haue been in
the like case they now are, and yet
thought they might doe well enough for
all that, although both blind in judge-
ment, and corrupt in conuersation. I
haue knowne and doe know men, which
before their conuersion and inward
change, were counted as honest men as
euer brake bread, and as substantiall
men as any could be, and as true dea-
lers, byright liuers, good house keepers,
as any of their neighbours: yea, and
they

they had the same opinion of themselves too : and yet notwithstanding when they haue felt repentance working this change and alteration in them, thzough the power of the Spirit, at the preaching of the Word : and when they haue had new hearts given them to discern better, and new eyes to see better, as men come out of a dampe, haue wondered and marvelled at the palpable and grosse darkenesse they were in besoze, and haue burst forth into these words, that they would not be in the same case they were besoze, no not for all the worlds goods : for if they had dyed in that case, they were sure they should haue been damned. But I pray you what case were they in besoze ? were they not good honest men and well accounted of, and honest liuers, and well taken wheresoeuer they came ? surely they were so taken in the world ; but now they thinke farre otherwise of themselves, their eyes being opened, and their iudgements inlightned : for now they see what they saw not besoze : now they vnderstand that God can-

demneth many whom the world iustifieth. We thinke this example should make ciuill and worldly men feare and suspect themselves, and know their own misery before God. For those men were as good as they before their conuersion, and yet afterward confessed that they were plunged to the bottome of hell, and drowned in the depth of damnation. We that hath eares to heare, let him heare: and he that hath eyes to see, let him see: for if men will still sooth themselves for all this, that they shall bee saved, without feeling any change or woake of repentance, it will cost them full deare in the end. For Christs words will proue true, that whosoever repenteth not, shall bee damned; that is, whosoever beleueneth not shall be damned; that is, whosoever doth not feele in himselfe what is repentance, and finde in himselfe the qualities thereof, shall be condemned: for where repentance is, there be the qualities of repentance; & where the qualities be absent, there is no true repentance. So that where Christ saith, Except yee repent, yee shall all perish, if

it is all one as if he had sayd, except you know the truth of repentance, except you can proue vnto your consciences the forgiveness of your sinnes, except you feels a change and alteration in the bottome of your hearts for all your former lewd waies and misdemeanours, you shall surely perish and be damned. But let vs a little further search out the qualities of repentance. The Apostle in the 7 chap. of the 2 Epistle to the Corinthians, setteth downe seuen notable qualities and effects of Repentance.

The first of them he nameth Care: For behold (saith hee) this thing that you have been godlily sorry, what care it hath wrought in you? this is an earnest study, & as it were a taking thought to please God: for where true repentance hath once wrought, there followeth great care afterward: care (I say) to liue in the obedience of God: care to keep a good conscience, care to refozme our households, care to instruct our wiues, children, and seruants in the knowledge of God, care to pray with them morning and evening: and generally

rally, care to perfozme all duties belonging to God : So that Repentance is not a carelesse, but a carefull thing. Let no man thinke therefore, that although they welter in carelesnesse of the flesh, and sleepe in security all the daies of their life, yet their repentance is good enough : yea, and though they spend whole dayes, nights, months, and yeares in vanities, playes, and pastime, in idlenesse, fond delights, pleasures and holuptuousnesse, in negligence of all duty, forgetfulnesse of God, and contempt of all good things : yet for all this, they repent for their sins and hope to be saued as well as any other. But alas, how can these things stand together, to Repent for sinne, and to delight in sin ; to hate sin, and to loue sin ; to fly from sin, and to follow after sin ? But these men I perceiue would faine make St. Paul a lyar : for hee saith, *A man hath never repented except hee bee carefull afterward to please God : they say, they doe repent and haue repented although they liue neuer so wretchedly and carelessly. But when all licentious and lewd li-*
uers,

bers, filthy whozemongers. beastly belly-gods, and carelesse caitiffes, come to the kingdome of God, and are saued, then shall these men come also with them, to be saued by carelesse Repentance.

The next quality and effect of repentance is named, Clearing of our selues, that is, discharging of our selues when sinne doth accuse vs and lay things to our charge: for when sinne and Satan doe terrifie the conscience of the poore penitent sinner, by and by he flyeth vnto God, and asketh forgiveness through Jesus Christ, so clearing himselfe, and making his apology against sinne and Satan: like as a man that is presented into the Court vpon suspicion of whoredome or any notorious crime, must cleare himselfe by witnesse of that which is laid to his charge, so the conscience that is cited by Satan before the iustice and judgement-seat of God, cleareth it selfe by Repentance, and asketh forgiveness through Jesus Christ. So that here we may see a wonderfull fruit of a penitent conscience: it cannot abide

abide the accusation of sinne, it cannot be quiet till it be reconciled vnto God, and so haue peace with it selfe. For this is to be noted in a godly man, that when he hath committed any sinne and his conscience telleth him of it, by and by he feesles lead within him, and is all heapy, and cannot sleepe quietly till he haue gotten into some narrow cozner, where hee may mourne and lament to the full, and confesse and lay open himselfe vnto God, and so cleare himselfe through Iesus Christ. his conscience bearing him witnesse that his sin is forgiuen. Whereas contrariwise the vngodly man, when his conscience accuseth him of sinne, he dispatcheth away all such thoughts, and treadeth them vnder foot: and by and by calleth for a paire of Cards or Tables, or some merry companion to dylue away time, and to put out all such thoughts out of his head: and so indeed hee increaseth them moze, and causeth them to rankle inwardly.

The third qualitis is called Indignation: that is, a mortall and deadly hatred against sinne, as when a man doth
 Shudder

shudder and shake, and as it were grind his teeth at the remembrance of his sins: For this is alwaies in the penitent person, to loath and abhorre all sinne from his heart, both his own sinnes, and the sinnes of others, and to hate it as the Diuell himselfe, which is the authour of it: and to fly from it as from the very cut-throat and hang-man of his soule, and to know it to be the only thing that blindeth and hardeneth, that separateth from God, and procureth all plagues and diseases, both of body and soule against vs. Therefore he spitteth at it in defiance, and disdaineth it, and stoppet his nose at the stinke of it, where-soener he smelleth it.

The fourth thing is Feare, which is a certaine awe of God, when a man is afraid to displease him: For the penitent person feareth alwayes, and being pricke to his own infirmity and weaknesse (when God neuer so little withholdeth his grace, and leaueth him alone) worketh his saluation with feare and trembling. He will not presume vpon former grace to commit any sin.

or flatter himselfe in the mercy of God, and the things that hee hath already tasted of God, to yeeld to some little sin, thinking hee may doe that and be the childe of God well enough, because some of Gods children haue fallen into greater: but rather he trembleth at the least motion of sinne, and is alwayd of the temptation which Satan trappeth in the way, and is alwayd when the temptations of sin are vpon him, to satisfie the hunger of sinne: but rather he fighteth against sinne, when sinne fighteth against him, and presenteth the feare of God before his eyes (as godly Ioseph in the assaults of Potiphars wife) to be, as it were, a tower of defence, and wel-spring of life to auoid the snares of death.

The fifth thing is Desire, that is, hanging and thirsting after righteousness. For the penitent man is rauished with a desire of good things: he desireth to be euery day better than other, hee desireth to leaue euery day some sinne, hee desireth to pray, hee desireth new knowledge, and new vnderstanding
of

of heavenly things. He desireth to heare Sermons, and will straine himselfe to heare them. He desireth the company of the godly, thinking himselfe in heauen, when he is among them. He desireth the saluation of his very enemies, and prayeth for them. All these, and many other such like desires are in a penitent man.

The first quality is Zeale, which consisteth in the earnest embracing of vertue, and hatred of vice, so that the penitent person is zealous of every good thing, zealous of Gods glory in all places, in all companies, and amongst all persons. He cannot abide that Gods honour should bee impeached, or his name blasphemed, or his glory trampled vnder foote by wicked men: but will open his mouth to reprove the wicked, and stand stoutly in the defence of Gods glory. Hee is not like the Atheists and Dissemblers, which are alwayes as the company, that is, godly amongst the godly, a PROTESTANT amongst PROTESTANTS, wicked among the wicked

wicked, a Papist among Papists, a worldling amongst worldings, and a swearer amongst swearers, a weather-cocke that turneth with every winde. The penitent man, I say, is not of that stampe: but he is constant and zealous in all good things: he is zealous both against the pleasures and profits of sin: though he might winne a whole world, or pleasure himselfe neuer so much by committing sinne against God, yet he will refuse it: for he hath learned from Christs mouth, that it shall not profit a man to win the whole world, and to loose his owne soule.

The last thing is Revenge, that is, the penitent person is so offended with the sinne he hath committed, that hee will bee reuenged of himselfe for it. As for example, if he haue offended in gluttony, hee will reuenge himselfe by fasting two or three dayes after. If he haue offended in whoredome, he will be reuenged of his lusts by haltering and brideling of them euer after. If he haue offended in couetous catching and polling of other mens goods, hee will bee reuen-

renewed of himselfe by restitution, as was
godly and penitent Zacheus: and this in-
deed is a speciall fruit of Repentance, to
reforme our selues in those things where-
in we haue most offended. Now then wee
see (my deare brethren) what lyeth in the
belly of Repentance, and which be her in-
wards: so that we must needs now come
to the unlacing and unbowelling of Christs
wordes: Except yee repent (saith hee) yee
shall all perish: that is, except yee haue this
fozenamed Care, you shall all be damned: ex-
cept yee haue this clearing of your selues,
you shall be damned: except you haue this In-
dignation you shall be damned: except you
haue this Feare, you shall be damned: except
you haue this Desire you shall all be dam-
ned: except you haue this Zeale, you shall all
be damned: except you haue this Revenge,
you shall be damned. For our saviour Christ
doth not speake of the bare name of Repen-
tance, but of Repentance with her furniture
& appurtenances: so that whosoever hath not
Repentance with all her qualities and
effects, or at least, some measure of them,
hee hath no Repentance indeed, and there-
fore shall be damned: For except you re-
pent

pent, yee shall all perish. But me thinketh that I heare some men say, Here is nothing but damnation, damnation : you preach nothing but the Law, let vs heare of the Gospell. My brethren, I protest vnto you that I speake in loue whatsoener I speake, I desire the saluation of you all. If I could winne but two of all this congregation, I would count my selfe happy, and think that God hath greatly blessed my labours. And vndoubtedly if I knew any nearer way to bring you to God, then by preaching the Law, to make you know your selues, surely, surely, I would vse it: Or if I could be perswaded, that the preaching of the Gospell, and mercy, would do you more good, you should heare of nothing but Gospell, Gospell, Mercy, Mercy. But alas, I see that euery carelesse and ignozant man presumeth vpon Gods mercy. I see that euery filthy liuer, and notoriouse blasphemour abuse Gods mercy, in applying it to himselfe without Repentance, so that they would make Gods mercy a cloake for their sinnes: I see that euery man would faine be flattered in sinne, and heare of it no more, but haue the Gospell preached, which indeed be-
long.

longeth not vnto them, continuing in their stubboynnesse: But onely to the penitent sinner which forsaketh himselfe, and grogeth and panteth vnder the burthen of his sinne. Therefore when I see you humbled with the conscience of your sinnes, and groane and pant vnder the burthen of them: when I see your faces blubbered with weeping, and your hearts mollified, and sorrowing with care, then will I comfort you, and cease to preach the Law. But I pray you, will you steale, murder, and commit adultery, and yet heare of mercy? Will you mocke, sweare, blaspheme, and rayle, and yet heare of mercy? Will you serue sinne, hate vertue: and follow your owne lusts and yet heare of mercy? Would you haue plasters befoze you haue wounds? Would you haue Physicke befoze you be sicke? Would you be let blood befoze you haue need?

Would you not account him a foolish Physitian, that will minister Physicke to a whole man? Would you not thinke him an vnskillfull Chirurgion that will apply a gentle salve to an old festered soze, and not rather corripe it? Then know you, my brethren, that because you are full of grosse humours,

humours, you must haue a strong purgation, because you are full of old festered wounds, you must haue corrosiue salues: for that is best for you, and the speediest way to recouer your health: and soasmuch as you be rough horses, you must haue a rough rider, and a hard knotty timber must haue hard wedges, and hard strokes with a beetle. We preach the Law to daine you to Christ: we preach iudgement to make you seeke mercie: we preach damnation to bring you to saluation. But to preach mercy and forgiveness before men see their sins, or know their misery by the preaching of the Law, is to preach the Gospel vnprofitably: For he that is ignorant of the Law, knoweth not what misery is in himselfe, or what mercy is in God.

What father is there, who if his Childe should play the stubborne boy, and disobey him in euery thing he commandeth, would stroke his head, and say hee were a good boy: and not rather severely correct him, and whip him with a rod: What Master will commend his seruant for doing what hee list, and not what he commandeth him: Even so we may not disobey and do euill,
and

and looke to be flattered too, and not rather chidden. Let vs know then, that though God blesse searing, lancing, or cozling, and searching of the bones, and other violent remedies: yet in the meane while he procureth our health by them. And let vs further vnderstand, that soasmuch as there is no other meanes to draw vs to saluation, but by the cleansing of all our vices, & the same cleansing cannot be done but by violence. When we be warned by the doctrine of the Law, so as our own consciences accuse vs, although we like well to be now and then flattered and soothed, yet let vs seeke to be spoken vnto earnestly, to haue our faults told vs, and to bee made ashamed of them, and to haue our dishonesty discovered, and not desire to be pleased. For it were the next way to make vs rot in our own filthynesse, if we should hold it in secret: and it would cost too deare the setting on if wee should be so flattered by men, and in the meane season the heavenly Judge thunder downe vpon vs.

Wherefore when any man cometh to a Sermon, let him first & foremost make his reckoning to be rebuked, as meet is, & let

him vnderstand that it is for his profit that he is not soothed. And if he haue itching eares, let him lay them away from him, stirring himselfe else, that he is sore-closed, so shall hee neuer receiue the doctrine to his profit and instruction: and let him be content to haue his sores rubbed & bewrayed, that hee may be brought to that which is to his wel-fare. If any man please a sicke body, what shall become of him? Shall hee giue him drinke every minute of an houre? Shall hee giue him wine whereas he should giue him water? Shall hee giue him sallets? were the next way to popson him. To the short, it is certaine that a man doth alwaies seeke his owne death, when he would giue men to sooth him. But now, which is better, either that hee which hath the ordering of a sicke man, should yeeld to all his desires, or that hee should byde him, notwithstanding that hee chafe and gnash his teeth, because hee may not haue his will in his desires? You see therefore how dangerous a thing it is to flatter and raise by men with the preaching of mercy, before they haue been cast down with the sence of Gods iudgement. Cease therefore to open your mouth

mouth to make hue and cry ouer the Countrey, saying: they preach nothing but the Law, the Law, Damnation, Damnation; vnlesse you will take in Christ too, and make him one of the number, and accuse him of want of wisdom, because he preacheth and cryeth out, that whosoever repenteth not, shall be condemned. For my part I preach the Gospel to whom the Gospel belongeth, and the Law to whom the Law belongeth, and iudgement to whom iudgement appertaineth. And therefore hold your peace, and be content to be ruled by the wisdom of God.

But now let vs proceed to the third generall point, which is the time when we shall repent. The holy Ghost in the Scriptures pointeth vs to the present time, and exhorteth vs to make that the time of our repentance: Ioell 2. 12. Therefore also now the Lord saith: Turne you unto me with all your heart with fasting, with weeping, and with mourning. Likewise in the 3. to the Hebrewes: Exhort one another, whilst it is called to day, lest any of you be hardened through the deceitfulness of sinne. And in the same Chapter: To day if yee
C 4 will

will heare your voice, harden not your hearts as in the provocation. So that now, euen now is the time of repentance.

Now while he calleth, now whilst he speaketh, now whilst he knocketh; let vs now therefore heare, let vs now therefore obey, let vs now therefore redeeme this day, this present Wednesday, which haue sozeflowed so many daies, which haue so long hardened our hearts, which haue let so many good things run out and spill besides: let vs take vp this day and make it the day of our Repentance. Although wee could neuer be moued with any Sermon hitherto, yet let vs now be moued once at last. Let vs now say, This shall be my day of repentance, I will deferre it no longer, but now will I turne vnto my God, and sozake all my former wicked waies, and mine owne imaginations: I will now change the course of my life, and begin a new againe. I will be acquainted with Gods word, and take counsell there how to doe, how to behaue my selfe in every action, I will not onely refozme my selfe, but also my whole household, wife, childzen, and seruants, according vnto the same. Thus,
my

my deare brethren, I beseech you, purpose
in your hearts without any further delay
and be not like Epicures and slack-graces
which say, youth will be youthfull, and
youth will have a course. and what should
wee make it so holy when we are young:
tush there needs but a sigh an houre before
death, let vs be merry now, we shall neuer
be younger: we will repent when we are
old. As if (poore soules) they had repen-
tance in their sleeves, and at their com-
mandement, and that they could repent
when they list. No, no, these fellows shall
pay for their presumption: For God will
giue them over to hardnesse of heart and
impenitency, because they tooke so much
upon them, and made so long delays, that
in the meane season they might enjoy the
profits and pleasures of sinne. Therefore
(good brethren) let vs not put it off from
day to day, but let vs now seeke the Lord
whilest he may be found, and call vpon him
whilest he is neere: let vs take time while
time is, for time and tide tarrieth for n-
man: Let vs know this to be the time of
our visitation. Our Saviour Christ wept
ouer Ierusalem, because they knew not th-
time

time of their visitation. Wee reproveth the
Iewes, because they could discern the face
of the skie, but could not discern the signes
of the Times. And surely in the end
it will turne to our destruction, if we will
not know this day to be the day of mercy,
the time of grace wherein God stretcheth
forth his hand vnto vs, and wisdom cryeth
out in the streets. Therfore now while
we haue the light, let vs walke like chil-
dren of the light: the night cometh when
no man can worke. It shall bee too late to
call for mercy after this life, when the gates
of mercy are shut vp, and repentance will
be too late. Oh deare Christians let vs re-
member the foue foolish Virgins, which be-
cause they ouer-slowed the time, had heauen
gates barred vp against them. Let vs all
remember the fearefull and dolefull exam-
ple of the rich Glutton, which being in bell
piments, pelled and pelped for the least
ease and helpe that might be, and could not
haue it, An hundred thousand times there-
fore better it is for vs, to leaue our sinnes
now, to mourne for them now, & now to re-
pent, than hereafter (alas) when it shall
be too late: better now a great deale to take
some

some paines, to straine our selues to leaue our sins, and to make our hearts smart for them, than to be condemned for euer, and to cry in the bottome of hell: Wee haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous waies, but we haue not knowne the way of the Lord. What hath pride profited vs? Or what profit hath the pompe of riches brought vs? All these things are passed away like a shadow, and as a post that passed by. Wee haue set our selues against the children of God, we haue had them in derision, and in a parable of reproach: Wee fooles thought their life madnesse & their end with dishonour: but lo, they are counted amongst the Children of God, and their portion is amongst the Saints: Therefore let vs know the time of our calling, and let vs not be worse than the soules of the ayre: the Turtle, the Crane and the Swallow, obserue the time of their coming: the Husbandman taketh his time, the Mariner watcheth his tides: Therefore let vs also take the time, and turne to the Lord whilst it is called to day: Which grace God grant vs. Now let vs returne
to

to the fourth point, concerning the causes which may moue vs vnto repentance. Herein I haue obserued 9 speciall things.

First, The great mercy of God leadeth us vnto repentance, as Rom 9. The bountifullnesse of God leadeth us vnto repentance, saith the Apostle: God doth continually follow vs with his mercies and benefites both concerning our soules and bodies, we haue no good thing which we haue not receiued at his hands, we hold all that we haue of him, and to him we are beholding for all: great is his mercy towards our bodies, and euery mercy and benefit either towards our soule or body, calleth vs to Repentance: he giueth vs meat, drinke, and cloathing, these call vs to Repentance: hee keepeth vs at his owne cost and charges here below, this calleth vs vnto Repentance: the Sunne, the Moone, and the Stars, call vs vnto repentance: the birds of the ayre, the fishes of the Sea, and the fruits of the earth cry out vpon vs, both loud and still, Repent, repent: all creatures moue vs vnto Repentance. Our creation calleth vs, our Redemption cryeth, our Sanctification knocketh, and our Election moueth vs

vs to Repentance; What could God doe more for his Vineyard that he hath not done? Therefore let vs Repent.

Secondly, The judgements of God mooue vs vnto repentance; For all the thunderbolts, Plagues, and Punishments which God hath throlne downe vpon obstinate sinners, from the beginning of the World, are so many warning pieces vnto vs, to awake vs out of the dead sleepe of sin, and to picke vs to Repentance. As in 1 Cor. 10. When the Apostle had cited diuers great judgements of God against the old Israelites for diuers sinnes, he concludeth; Now all these things came vnto them for examples, and are written to admonish us vpon whom the ends of the world are come. So that all the judgements we read of in the Scriptures are so many Admonitions, and as it were Cartropes to draw vs to Repentance. All the judgements we read of, do see, and heare of euery day, knock with maine strokes, beate downe right vpon our consciences, to repentance. The vgly monsters, strange births, and fiery Constellations, vnknewen Comets, sudden Deaths, marvellous Droughts

Droughts, untoward Snowes, horrible
 Inundations, sovraine wonders, strange
 apparitions, threatnings of heauen above
 with flaming and shooting fire, trembling
 of the earth vnder our feet, and our houses
 ouer our heads as of late daies. What are
 all these, but as it were Cranes with
 beames and Cable-ropes to draw vs to the
 Lord by repentance?

Thirdly, The word of God helpeth vs
 to repentance: For as God in the old time
 sent his Prophets both early and late to
 call the rebellious Iewes to repentance; so
 hee sendeth abroad the Preachers and
 Messengers in these daies to sound by the
 Trumpet of his Word, and to ring the
 sweet Bells of Aaron amongst them,
 to awake them to Repentance: but
 alas how lightly are they regarded?
 Who heareth their voyce? but surely
 this is the last remedy that God hath ap-
 pointed; and if this will not moue vs to
 Repentance, if this will not cure vs, then
 are we altogether incurable.

Fourthly, the infinite number of sins we
 have committed, ought to be so many spurs
 in our sides to prick vs to repentance. It is
 suf-

sufficient (saith St. Peter) that we have spent the time of our life after the lusts of the Gentiles walking in wantonnesse of lusts, drunkenesse, gluttony, drinkings, and all abhominable idolatries. Now, therefore it is time to repent. Oh that men would looke backe to themselves, as they were forty, thirty, twenty, or ten yeares agoe! Oh that they would call to mind their open and secret sinnes, and me thinketh it should make their hearts bleed within their bellies to thinke vpon them: Oh that they would consider how much time they haue mispent, and how many other things they haue neglected, & altogether omitted.

Fiftly, The shortnesse of our life calleth earnestly vpon vs to repent. The time of our life is sixty yeares and ten, and if they liue to eighty yeares, yet is his strength but labour and sorrow, and so is cut off quickly, and wee flie away saith the Prophet David: we haue spent our yeeres as a thought, therefore hee addeth, Teach us to number our dayes, that wee may apply our hearts to W I S E D O M E. Our life for the shortnesse and inconstancie of it, in the Scriptures, is compared to
Galle,

Passe to a Vapor, to Smoake, to a wea-
 uers Shuttle, which glideth away swiftly.
 Euen so the dayes of men passe away no
 man knoweth how. Man is of a short con-
 tinuance (saith Iob) and full of trouble.
 Experience teacheth vs, that to day a man,
 to morrow none. Hence away, we must all,
 here is no abiding place for vs : how soon
 we know not. Therefore let vs repent.

Sixtly, the small number of those which
 shall be saved, ought to thrust vs forward
 to repentance. Strive to enter in at the nar-
 row gate : for many (I say unto you) will
 seeke to enter in, and shall not be able, saith
 Christ, Luke 13. 24. And in another place
 he saith, The gate is strait, and the way
 narrow that leadeth unto life, and few
 there be that finde it. If men would con-
 sider of this, it would make them look better
 about them, and try with themselves whe-
 ther they be of that small number, or no.

Seventhly, Death threatens us, which
 is very terrible to the flesh, and the remem-
 brance of it very bitter to a man that is sou-
 sed and soked in the pleasure of this world.
 It flattereth no man, it regardeth no per-
 son, it weigheth no friendship, it careth not
 for

rewards, it is very grim, vgly and cruell, and killeth downe-right where it bitteth. Therefore let vs repent.

Eighthly, The day of Iudgement, and second appearing of the Son of Man. He will come as a Thiefe in the Night, in the which the heabens shall passe away with a noyse, and the Element shall melt with heat, and the earth with the workes that are therein, shall be burnt vp. Seeing therefore that all these things must be dissolued, what manner of persons ought you to be in holy conuersation and godlinesse: saith St. Peter, 2. 3. The Lord Iesus shall shew himselfe from Heaven with his mighty Angels in flaming fire, rendring vengeance unto them that know not God, and obey not the Gospell of our Lord Iesus Christ, saith the Apostle, 1. Thessal. 1. I saw (saith Iohn, Rev. 20.) a great white Throne, & one that sate on it, from whose face fled away both the earth and the Heavens, and their place was no more found. And I saw the dead both great and small stand before God, and the bookes were opened, and another booke was opened which is the booke of life, and the dea

were judged of those things which were written in the bookes, according to their workes; and the sea gave up her dead which were in her, and death and hell delivered up their dead which were in them, and they were judged every man according to his workes.

In these places we see both the suddennes, fearfulness & glory of Christs comming.

For hee shall not come pööze and contemptuously, as in the first visitation, but he shall come very princely, royally, and triumphantly, to the great terroz of his enemies, when a consuming Fire shall go before him, & ten thousand thousands of angels wait vpon him: at what time the kings of the earth and the great men, & the rich men, & the chiefe Captains and the mighty men, and euery bond-man, and euery free-man shall hide themselves in dens, and among the rockes of mountaines, and say to the rockes and mountaines, Fall on vs, and hide vs from the presence of him that sitteth in the Throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who can stand? Revel 6. Therefore let vs repent.

The

The last thing is Heli torments, than the which nothing is moze intollerable. Theretofore saith Christ, Matth. 9. If thine hand cause thee to offend, cut it off, it is better for thee to enter into life maimed, than having two hands to goe into hell, into the fire that never shall bee quenched, where the worrne dyeth not, and the fire never goeth out. The Scripture speakeeth terribly to our senses concerning the estate of the damned persons, calling it hell fire, damnation, the lake that burneth with fire and brimstone for ever. In the thirtypeth Chapter of the Prophecie of Esay, it is called Trophet, and is even prepared of old, it is even prepared for the King, hee made it deepe and large, the burning thereof is fire and much wood, the breath of the Lord like a River of brimstone doth kindle it. These speeches are terrible in themselves, and very marvellously amaze vs. But if I had the tongues of an hundred men, nay, of an hundred Angels, yet were I not able to utter them as some (one day) shall feele them, much lesse were you able to conceiue them. If all the tortures & cruell torments that can be devi-

sed by the wit of man, were executed vpon
some one, yet were it nothing to this. ~~The~~
pooze wretches thinke there is no paine to
a Cholick, or cruell Ague; but if all the
Cholickes, Agues, and other strange dis-
eases could possibly light vpon one man, it
were but a flea-biting to that which is to
come. The paine is endlesse, easlesse, and
remediesse. The dayes of their hellish tor-
ments shall neuer weare out, nor their
yeares come to an end, the longer they con-
tinue, the lesse hope they haue; when as ma-
ny yeares be expired as there be men in the
world, and starres in the heauens; when
as many thousand yeares are ended, as
there be stones and sands by the sea-shore,
yet still there be ten hundred thousand times
so many more to come. Those that will not
now be moued in hearing, shall then bee
crushed in peeces in feeling. All Drun-
kards, Swearers, Whoremongers, Adul-
terers, Extortioners, Lyars, Pockers,
Contemners, Secure persons, Jolly fel-
lowes, Ropking Ruffians, Lustie blouds,
the braue Lads of the world, and all other
vnbeleeuers shall one day be apprehended,
and arraigned befoze the Barre of Gods

Tri.

Tribunal Seat, where the Majesty of God
shal stand aboue them with a naked Sword
of vengeance, and a Scepter of Justice;
the Devill, that old Sathan shal stand on
the one side to accuse them, and their owne
consciencs on the other side to condemne
them, and the gasping gulfe of hell vnder-
neath them, ready to swallow them bp for
euermore. Then shal the dreadfull sentence
of eternall woe and damnation proceed
against them, Goe ye cursed into hell fire,
&c. There they shal drinke (as a just re-
compence of their iniquity) the bitter Cup
of Gods eternall Wrath and Indignation
in the Kingdome of Darkenesse and in the
fearefull presence of Sathan, and all the
cursed enemies of Gods grace: where the
dolefull Drumme of Gods anger shal euer
sound thzough their eares, where euer shal
be weeping and gnashing of teeth; where
shall be confusion, woe, and endlesse lamen-
tation: their gripes shall bee so great, their
groanes so deep, and their garboyles so in-
tolerable, that they shal grin like a dog in
their internall conbulsions, & with howling
and pelling cry out woe & alas that euer I
was bozne: & that I had never been bozne,

or that my mother had bozne me a toad; so then my condition should haue been better than it is: cursed was the time I was begot in, the houre I was conceived in, and the day I sucked my mothers paps: cursed I was alwaies, cursed I am, and cursed I shall bee evermore: **W**ho, who, how great is my torment: **W**hole heart doth not melt: whole eares doe not glow: **W**hole haire doth not stand vpon his head to heare these things: **T**herefore (deare brethren) let vs repent. **I**f the mercy of God cannot allure vs, let his judgements scare vs: **I**f his Judgements cannot scare vs, let his word moue vs, if the word cannot moue vs, let our sins amaze vs; if our sins cannot amaze vs, let the shortnesse of our life dampen vs; if the shortnesse of our life cannot dampen vs, let the small number of those that shall bee saued affray vs; **I**f that cannot affray vs, let death terrifie vs; **I**f death cannot terrifie vs, let the day of judgement shake vs; **I**f that cannot shake vs, let hell torments shudder vs, & rend vs in pieces. **F**or verily (my brethren) if none of all these can prevaile, if we will not for all this repent, but bee still obstinate, then we shall all perish,
and

and bee damned, according to Christs words. Now let vs proceed to speake of those things which hinder from repentance which indeed, although they be in number infinite, yet at this time I will lay forth seven lets and hindzances vnto repentance.

The first is Vnbeliefe: that is when men will not believe such things which are spoken & proued vnto them out of the word of God: that is it that vomiteth vp all good things, and poysoneth the very intralls of a man, and keepeth all good graces from vs, as appeareth Math. 13. 38. Hee did not many great workes there for their Vnbeliefe sake: and in the fourth Chapter to the Hebrewes, it is sayd: Vnto them was the Gospell preached, as also vnto vs: but the word that they heard profited them not, because it was not mixt with faith in those that heard it. So that heere we may see, although we heare neuer so much, yet if wee bzing not faith with vs, we shall neuer profit vnto Repentance: for vnbeliefe taketh vp our hearts for Satan, and refuseth all the wholsome doctrine of Salvation, and doth so harden men in the waies of sin, that in the end they become

past feeling and cannot be touched one
whit, either with the judgements or mercy
of God, but count the one as blasts of wind,
and made the other a covert for their filthi-
nesse, You shall note some men, who when
they haue heard their sinnes straightly rip-
ped vp by the Word of God, and their iust
damnation proued by the same, without
speedy and earnest repentance, will breake
out into these words of vnbeliefe: If this
bee as hee saith, God helpe vs, I hope it is
not so: I trust I shall doe well enough for
all this: as long as I haue a good faith in
God, and do none no harme. Shall I leane
my pleasures and my profit for their say-
ing. What? doe they thinke no body shall
be saued, but such as read the Scriptures,
and heare Sermons? God forbid, but those
which doe not goe to heare Sermons,
should be saued as well as they? why may
not one serue God as well at home at his
house, hauing good Bookes and good pray-
ers, as by comming to the Church to heare
Sermons and Seruice? Alas; these men
stand too much in their own light, and be-
tray what folly and ignorance is in them.
For doe they thinke to be saued by any o-
ther

ther meanes than God hath appointed : or when God hath auouched any thing in his Word, will they except against it, and so make God a lyar : when God hath once set downe a thing and proued it to their faces, wil they yet reply, when God hath told vs, that the preaching of the word is the ordinary meanes of our saluation, shall we hope to be saued, though we contemne it, and neuer, (or very seldome) heare it : Is not this plaine infidelitv and vnbeliofe, that when God saith one thing, we will say another : when God saith yea, we will say no, I hope not so : yea surely, that is it that stoppeth the way to Gods graces and barreth vs out from Repentance.

The second let is, The presumption of Gods mercy : for if men be sharply reprobbed for their sin and exhorted to Repentance, by and by they talk couertly, saying, God is mercifull, God is mercifull : as though God were made all of mercy, and that there were no iustice in him at all. And thus the wicked make Gods mercy an occasion to sinne. Which thing the Prophet Nahum in the first of his Prophecie doth sharply reprove : The Lord (saith hee) is slow to anger, but he is great in power, and

and will not surely cleare the wicked. But because I haue spoken befoze of this presuming and misapplying of Gods mercy, I will here passe it ouer, and willing you to note it as one speciall let vnto repentance.

The third hinderance is, The example of the multitude: for that doth harden and embolden men vnto sinne; as when many Birds flicker and flocke together, they fall vpon the baite without any feare; but one or two alone will be afraid, euen so the examples of many sinne companions doe embolden men to run thozow the snares of Sathan, without any mistrust. Therefore it is said in Exod. 23. Thou shalt not follow a multitude to doe euill. This is the thing which hindzeth a great number from God; for they neuer looke vp vnto God, or to his Word, but stare vpon the common doings of most men, and examples of the world; thinking if they doe as the most men doe, and as their forefathers haue done befoze them, they are cocke-sure, and on an even ground. And therebpon ariseth their Diuellish Prouerbe; Doe as the most men doe, and the fewest will speake ill of you. But they haue forgotten Saint Pauls Rule, Rom. 12.

Fashion

Fashion not your selues like unto this World. These fellows that stand vpon multitudes will reason thus: We see none of the great ones of the World, none of the Noble, none of the Rich, none of the Wise and Wudent receive this doctrine, but only a few shake-raggies, and beggerly rascalls; and therefore it is a token that it is nothing worth, and that it is doubtfull, and not for vs to meddle withall. Loe, what thoughts may creepe into our heads, and how silly Satan may trampe in our way, and blindfold vs, and lead vs away in the darke, by dosing vs with the example of the multitude. Therefore let vs take heed of those pit falls which Satan layeth in our way, and not be carried away with those thoughts & reasons. The wicked beare themselves in hand, that they shall win the game, and that the gale goeth on their side, and there is nothing but crowning long before it be day, and great triumphing among them before any stroke be giuen, and that because we are but a handful of people and they a great multitude, & that in a manner the whole world agreeth with them to practise our death. Thus the Devil doth cast a myst before their eyes

and closelē leades them away from Repen-
tance. Therefore deere bethzen, let vs
stand fast in the word of the Lord, and not
be carried away and bowed quite downe
with the raging streame of the multitude,
but let vs know it to be an especiall Engine
of Satan, whereby he driueth vs from Re-
pentance.

The fourth let vnto Repentance is long
custome of sinne, for that taketh away all
sense and feeling of sinne, and maketh it, as
if we were another nature vnto vs, so that
we may as wel alter nature as shake it off,
when it is once thus souldyed vnto vs
through long custome. Therefore it is said,
after 13. 23. Can the Blacke-moore change
his skinne, or the Leopard his spots? Then
may you also doe good that are accusto-
med to do euill. There the Prophet affir-
meth that it is hard to cure an old disease
that is bred in the bones, and so remedy a
sinne that hath been hatched and brought
up with vs, as to wash a Black-moore
white, or to change the spots of a Leopard,
which cannot be without destroying of na-
ture. And surely, try it who will, he shall
find it as hard a matter to leaue an old
custome, whether it be of swearing, of ga-
ming

ming, of lyping, of whoring, of ebill company, or of any other sin, as to wash an Ethiopian. Therefore it is written Pro. 27. Though thou shouldest bray a foole in mortar, among wheat brayed with pestell, yet will not his foolishnesse depart from him. So that as long as we are in custome with sin, the doore of Repentance is barred against vs.

The fift hindrance is, long escaping of punishment, for the wicked thereby are hardened in sinne, and diuened off from Repentance euen as an old Thiefe that hath stolen a long time, and escaped both Prison and Gallowes, is animated moze boldly to proceed in his wickednes, thinking he shall all alwaies so escape: So many filthie and loose liuers goe forward in their abomination without Repentance, thinking that because God doth not incontinently punish them, & shew some manifest iudgment and signe of his wrath vpon them: therefore they shall be acquitted for altogether. Whereas contrariwise, if God should by and by strike them downe as soone as they had sinned, by thundering vpon one, lightning vpon another, and raining fire and brimstone vpon the third, it would make them

them afraid. Hereupon it is said in 2. Pet. 3. 24. This first understanding, that there shall come in the last daies, mockers, which will walke after their lusts, and say: Where is the promise of his comming? For since the Fathers dyed, all things continue alike from the beginning of the Creation. But let these men well know, that when God hath delayed a long tyme, and prolonged the terme of the wicked, at length he will shew, that although he waited for their Repentance, yet he forgot not their misdoeds, but registred them before him, and packed them up upon a great heape, to encrease the terrour of his wrath.

The sixth hinderance is, The beholding of other mens ends: For when some men that haue lived a wicked and ungracious life, and haue been notorious sinners, even to the world-ward, so that every man could point at them, yet if upon their death-bed they can say a few good words, and cry God mercy; and say their prayers, and forgive all the world, and so die quietly, it is marvellous to heare how foolish people of the world will exalt them, and iustifie them, saying, He made a very good end, as any man could make, hee died as quiet

quiet as a Lambe, and set all things in good order befoze hee dyed. Herenpon another wicked and monstrous varlet is encouraged to sin. For thinketh hee such a man liued as loosely as I, or any man else, and yet he made a very good end, and why may not I do so too? But alas, these mens eyes are bleared; for to die quietly is not to die godly: to cry God mercy for fashion, is not to haue God mercifull; to say a few prayers from the teeth outward, is not to die in the faith of Christ: for many doe all these, and yet die miserably.

The last let is, Hope of long life: for while men feed and besot themselves in this hope: they are drunken in sinne, and deferre the day of Repentance, as the rich man in the 12. of Luke, dreaming of his long life, cast off all thought of God, and the other life, and of Christs comming, and of all good things, and said within himselfe: Soule, thou hast much goods laid up for many yeeres, live at ease, eate, drinke, and take thy pastime. Thus the bleare-eyed men of this world, choake by Repentance, and quite smother it, by doting themselves with hope of long life. Therefore my deare Bretheren, I beseech you by the mercies

cies of God in the bowells of Christ Iesus,
 that none of al these common lets may stay
 you from speedy and vnfeigned repentance,
 but that you may ouerslide them all: haply
 you being found without repentance, and
 taken tardy in your sins, should arris-
 risk, and be damned, according to Chri-
 stes sentence. Wherefore in conclusion, let
 with godly Ezechias bee afraid of Gods
 threatenings, sorrow aforeshand, stand in awe
 of God, examine our consciences, mourne
 for our sins & lament inwardly, that when
 the wicked, who haue swimmied in pleasure
 here below, shall enter into their eternall
 paines, wee may then, I say, there haue
 eternall peace and rest: that when Iesus
 Christ shall appeare from Heauen with all
 his Angels, we may haue crownee of glo-
 ry, and raigne with our God and our Sa-
 uiour his Son, and all his Saints and An-
 gels, in the midst of all joy, in the Heauens
 for evermore. To the which joy he bying vs
 all which hath so dearely bought us, Iesus
 Christ the righteous. To whom with the
 Father and the holy Ghost, be all ho-
 nour, glory praise, power, and
 dominion, now and for
 evermore. Amen.

FINIS.